

# THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

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A. B. BURLINSON, Postmaster-general.

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Number 47

## Some By-Products of the World War

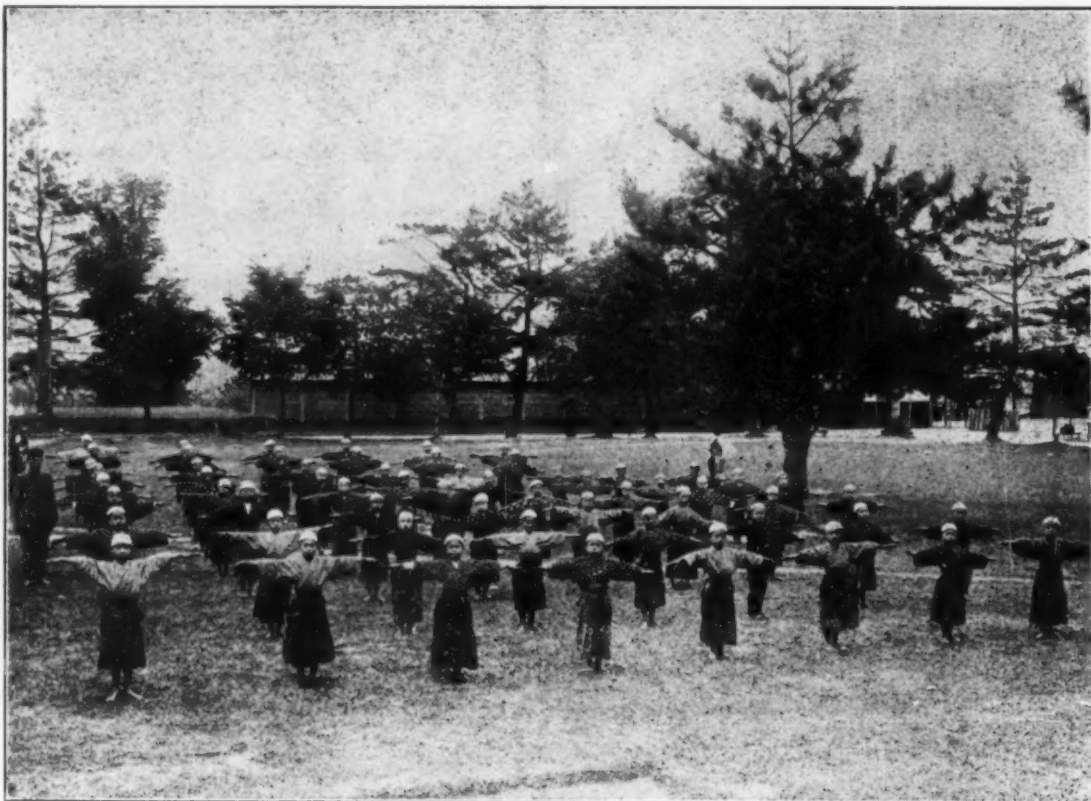
*By Herbert L. Willett*

## What Shall the Church Do to be Saved?

*By Orvis F. Jordan*

DEC 7- 1918

CHICAGO



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#### JAPANESE SCHOOL BOYS IN MILITARY TRAINING

## Getting Ready—For What?

It is for the Christians of America to say whether Japan, trained and organized with a thoroughness and efficiency never equalled elsewhere, shall be inspired by love or dominated by hate; whether Japan shall be another England at its best or another Germany at its worst.

If this were a question for governments to decide, our statesmen would employ thousands of men and spend millions of dollars to attain the right ends. They see not only Japan's alert and irrepressible seventy million people, but just back of them China's awakening four hundred million—all of them neighbors of ours right across the Pacific ocean.

But it is wholly a missionary task. We cannot *vote* our money and our men to do it through the government; we must *give* our men and our money to do it through the church. And we must make our efforts match in magnitude the importance of the end and the vastness of the issue.

While the devotees of Japan's ancestral Shintoism are still loyal and zealous in their old religion, they are openminded and even hospitable to Christianity. It is the hour of destiny for Japan, the hour of opportunity for the Church of Christ.

The United Budget for 1919 was framed in wartime and provided only for the maintenance of our work in Japan. With peace comes the imperative call for enlargement. There must be oversubscription to send in, as soon as they can be found, six missionary families and as many single women.

DISCIPLES' WORLD WIDE EVERY MEMBER CAMPAIGN

**MEN AND MILLIONS MOVEMENT, PROMOTIONAL AGENCY**

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# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

DECEMBER 5, 1918

Number 47

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## What Shall the Church Do to be Saved?

OUR age is more revolutionary than that of the French revolution. The reformation now imminent in the church is of greater importance than that inaugurated by Martin Luther. It is the law of life that an organism must continually adapt itself to its environment or die. The church faces at this hour that most important question, What must I do to be saved? Is Christianity an effete religion about to be cast overboard for a new faith, just as the Roman religion perished before the all-conquering advance of the Nazarene? Or is there the power in Christianity to absorb the essence of the new world aspirations as it has done before, notably in the renaissance?

There is a forest fire of criticism raging in the world and in this fire are being consumed some of the proudest trees of the human forest. In politics the world is losing its reverence for kings. If autocracy had proved successful, we should have spent some millenniums under it. But for the present, at least, democracy has succeeded. And it is success which confers authority. But even democracy is an ill-defined concept which is now undergoing criticism and redefinition. Before we are done defining we shall have several different kinds of democrats in the world contending with each other for power.

In economics the wage system is threatened just as slavery was once challenged, and later feudalism. The program of the British labor party, the aspirations of the Bolsheviks, the program of social democrats, all have to do with a reform of the economic structure. At a time when humanity could be more comfortable than ever before in human history, we seek still greater comfort and a wider diffusion of the blessings of co-operative industry.

Educators are being given a drubbing. H. G. Wells in his recent book "Joan and Peter" is only one of the many voices now raised against the conservatism of the schoolmaster. Probably schools have changed even less than churches in a hundred years and are relatively more conservative than the churches. There is demand for a redefinition of education from the standpoint of social utility.

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We would not expect the church to be immune from criticism unless we regarded the church of too little importance to engage the attention of men in these important days.

The charges against the church are numerous, some of the criticisms being wise and some otherwise. It is said that the church has either been rationalistic or irrational. In either case it has failed to be human. The irrationalist has gloried in miracle and has essayed difficult feats of faith like a spiritual tumbler. The rationalist has argued either for a conservative system or for a liberal one, but always with the view that in religion the important thing is opinion, or a system of opinions. Neither the irrationalist nor the rationalist has succeeded in relating religion very definitely to the struggle of the human race to survive upon this planet.

Then the church has been too much a bourgeois affair. This has been especially true of protestantism. We have spent hundreds of thousands of dollars upon meeting houses that looked like fire-stations. Retired farmers and retired shop-keepers have been our patron saints, furnishing the pensions and also the leadership. The alienation of large sections of the proletariat has been often enough noted. Perhaps in every age the church has lacked the support of much of the prole-



ariat. But even more serious has been the alienation of community leaders and national leaders. While some of these, as our President, have remained ardent churchmen, others look down upon the church with benevolent pity as we do at the weary and blind old grandfather who is soon to fall into his grave.

The salvation the church has preached has been individualistic. Its ethics have often been individualistic and narrow. Cards and theater-going were under the ban, while child-labor, unjust profits and lock-outs were outside the pale of pulpit testimony. This meant that we were belated John Bunyans preaching to a generation three centuries ago in the grave.

Many churches have been parish-minded and many groups of churches have been denomination-minded. Always these have cared for the church for its own sake and not for its contribution to humanity in the life struggle.

The church has often been the opposite of sympathetic with the race. It has been thought that ministers were "worldly" when they were concerned about good houses and sanitary factories. The spiritual attitude was to seek pearly gates and golden streets in a life beyond this life. In this exaltation of the future over the present, the alienation of the church from the race became well-nigh complete.

Of course not all of these criticisms might be applied to all churches. But somewhere there is the church or churches that one or all of them will fit.

\* \* \*

What will save the church? She needs more intelligent leadership. In the name of a false conception of democracy we have inducted men into our pulpits in many towns who are innocent of ideas. These are the obedient sheep to follow the church demagogue and when they do not follow they are easily rounded up by the watchdog of a conservative press. Even men with much training have often been wrongly trained. Full of Greek and ignorant of psychology, skilled in the use of commentaries but ignorant of community problems, much of this training has justly fallen under suspicion. We must have ministers who know what true religion is, what the church lives for and what is the next step in the evolution of the church.

The problem of the world today is to develop the altruism necessary to accomplish the tasks of the co-operative commonwealth. We have material machines but we have not been able to build the social machinery demanded by the conditions of modern life. There never will be anything but class war, fruitless struggle and bitterness of soul unless the church by the preaching of a true religious doctrine teaches men to "love" each other, not sentimentally, but with a strong desire for the welfare of every human life. Should religion accomplish this, it would justify itself in the struggle of the race to survive as our most important human interest. Religion would end war, strikes, poverty and idleness, our greatest foes.

The church can never teach her doctrine of goodwill abstractly, but will have to work it out in a human

laboratory. The Presbyterians propose to work at it in their New Era Movement. The missionary program of the Methodists gives a striking and dramatic expression to this new aspiration. Why have the Disciples not met the new world situation with statesmanship? It is late, but not too late for them to find their place in the life of tomorrow.

To set forth a complete program for the church of tomorrow cannot be done by one man nor in one essay. It will require the combined wisdom of the whole church of God. The coming World Conference on Faith and Order should take its eyes off of Rome and fasten them upon the New Jerusalem to be let down upon earth from heaven. God is about to give us a fresh revelation of his ancient truth.

ORVIS F. JORDAN.

### Let Us Thank God for the Fish

WHILE the higher critics and other unbelievers have been declaring that the book of Jonah is not fundamentally concerned with the great fish, there has grown a suspicion that they do not believe that the story of Jonah being in a fish for three days and nights is literal history. The "Apostolic Review" has learned that a fish was taken in 1912 which was 45 feet long and in this fish was another fish that weighed 1,500 pounds. Of course Jonah could have ridden in such a fish and had room for Pullman accommodations.

There has been much sadness among the saints at the idea of losing the great fish. It is now time to sing the doxology. It is a great comfort to have a fish large enough to swallow a man. Meanwhile, it doesn't matter much what the book of Jonah was about!

### Trench Religion

THERE has come into the souls of the men who have borne the heat and burden of the day in France a new religious experience. It is called "trench religion." This sounds primitive. It is so in many ways, but it is sure to affect vitally the life of the American churches when the men return.

The tremendous exaltation of group feeling, the close comradeship, the practice of heroic acts of mutual helpfulness are at the center of this trench religion. It has swept away every barrier of previous religious opinion. Catholics, protestants and Jews fraternize in the most amazing way and talk of a world federation of religion which will include these three forms of faith and testimony. Under the impulse of this passion for unity the old denominational distinctions seem like impertinences. Religion in the trenches is passionate brotherhood touched with cosmic emotion.

Selfishness and individualism have been for the time swept away. These men who come back will never again be the same. They are like men who have gazed into the face of eternity. United by a common danger, welded by a great outstanding experience which to the end of time will tower above every other experience, these men will come back to influence the church in most important particulars.



We do not suggest that trench religion is a perfect religion. It is certainly defective in its intellectual processes. It has no thought-through programs. It is just an overmastering emotion. But for the purpose of destroying the debris of the religious life of the past it will be most useful. The khaki-clad men of today will be the political leaders of tomorrow and many of them will be the church statesmen as well.

We would as well prepare to sit up with these gentlemen who return from Europe with their souls fired with a new vision. No stand-patism will avail with them. We should seek to understand their aspirations, to co-operate as far as we may and to prove to them that God has been doing a work of grace in our hearts as well.

### A Seat at the Peace Table

**A** GOOD many interests have asked to sit in at the peace table. The first to nominate himself was the Pope. Indeed, he hoped to organize the conference according to his will two years ago. He has lost his leadership through his moral failure to protest the spoliation of his own children in Belgium. Besides, it was not apparent that a prelate representing a minority of the religious people of the countries involved should arbitrate their destiny.

The labor leaders have nominated themselves for a place at the peace table. It has been urged that the proletarian interests as over against the brain workers and the industrial organizers should be represented. The welfare of the labor people must be protected at the peace conference, but we can no more afford to have the destinies of the world settled by class conscious industrials than by denominationally minded ecclesiastics.

The suffragist element in some countries has demanded that womanhood be represented at the peace conference. Women have interests quite as important as those of men at this conference. It would be well if some woman who can think without the partisanship of labor, religion or sex might sit at the peace table, but no woman should be there just to represent women.

At the peace conference we shall have enough selfish testimony and divided counsel. We wish we might shut

out narrow-minded interpreters of nationalistic ambitions. The need of the hour is not class-conscious men or women, but representatives of a world statesmanship which will guard humanity's most sacred interests. At this peace conference men must think no longer in terms of nations or of interests, but in terms of general welfare.

Meanwhile, the conference must be in some measure responsible to public sentiment. It is the duty of the Church to stand against a program of revengeful retaliation. We should support the plan for a League of Free Nations to Enforce Peace as being the practical idealism now adapted to the world's needs. Nor should the Church forget in its prayers the men on whom this weighty responsibility rests.

### Plutocratic Creed Makers

**A**RE your opinions for sale? The question may be offensive, but it is no more so than the proposition put up to a certain state board of missions in the mid-west, in a Disciple camp. A plutocratic layman who has been much advertised for his generosity became suspicious of the religious opinions of the members of the state board. Judged by his standards, we think they were guilty. He sent them a creed to sign with the explanation that while a creed was not necessary to join the church, it was necessary to get his money! What did the state board do? We glory to relate that its answer was quite the same as the historic answer to the man who wished to purchase the Holy Ghost, "Thy money perish with thee." The time has not yet arrived for Disciples to sell their freedom. It would be better to reduce the missionary society to a shadow of its former opulence.

Were this an isolated instance, it might be regarded as one of the freakish actions of an eccentric man. But we have seen other symptoms of a similar attempt at a plutocratic control of opinion in the church. The speech of Mr. R. A. Long at the Kansas City convention will not soon be forgotten, though often reinterpreted. The ill-starred Bible Institute at Canton, Ohio, had a creed fastened upon it by plutocratic interests. The Brite Bible College of Texas has another of those interesting documents.

Of course, not all moneyed men are conservative. Many of them believe in progress and would by no means wish to purchase opinion. John D. Rockefeller founded the University of Chicago and left it free both as a teacher of economics and as a teacher of religion. It is well known that in both these departments instructors teach ideas at variance with the personal views of Mr. Rockefeller. There are wealthy laymen among the Disciples with a similar breadth of view. But, unfortunately, not all men have grown with their fortunes.

When men sign a creed to get money they sell themselves into a spiritual slavery, and will be despised by men and condemned by God. Plutocratic tyranny over the church must not be given quarter for a single moment.

### The Everlasting Mercy

By Rabbi A. H. Silver

**F**OR the sins of men God gave them repentance, and for their wounds a healing balm.

For the errors of men God gave them truth, and for their sorrows a great consolation.

For the hate of men God gave them love, and for their greed the gift of sacrifice.

And for the wars of men, which bring sin and sorrow, error, evil, and greed, God gave them repentance and a healing balm, truth and a great consolation, love and the gift of sacrifice.

And the symbol of these is the Red Cross.

## After the Influenza

THE wave of influenza has closed up church buildings in most sections of the country, interrupted public meetings and in many ways disorganized religious work at the time of year when most churches are just beginning to get things going well for the fall season.

There is no disguising the seriousness of the visitation, for most churches have had or will have one or several funerals as a result of the scourge and the spirit of apprehension will live with us even after the plague is lifted. For the first time in the life of many religious organizations the regular schemes of things has been interrupted and new conditions are to be faced when the public health returns to normal.

There are some compensating advantages for all the loss that religion has suffered by reason of the influenza. The theaters and amusement places have been closed up. Many a family has been compelled to live for weeks by the family fireside. It is to be hoped that new intimacies have been developed there that will be most significant for the future. Many families are only an aggregation of units that eat and sleep through a cooperative arrangement. May a true family spirit be born this year in many a home.

There will also be a new sense of the uncertainty of life. When a scourge comes to a community, there is a fresh consciousness of man's mortality and of the need of every fleeting moment for the serious business of life. It may be that some shallow minds chafe for the old amusements and with the lifting of the quarantine will hasten back to the old haunts, but it is possible that religious organizations will find in some lives a new field for planting the seed of the kingdom.

## The Mississippi Mate

### A Parable of Safed the Sage

NOW it came to pass as I journeyed that I came to a Great River, called in the tongue of the Red Man the Mississippi, which, being interpreted, is The Great Father of Waters; and I found a Ship, and I paid the Fare thereon, and I went into the Ship and sailed far down the River. And it came to pass that oftentimes the Whistle blew, and the Ship came to a Landing, and it Stopped. And certain of the sons of Ham that were on the Ship carried out of the Vessel bags of Potatoes, and barrels of Flour, and sacks of Corn, and many other articles of Food and Commerce, and carried them up the Bank and laid them there. And at each of the places where the Ship tarried, the Mate stood at the top of the bank, and loudly called to the Ethiopians who carried up the Freight. And thus he spake unto them, saying:

Why loiter ye? Hurry! Hurry! Suppose ye that this boat meaneth to tarry here until the middle of next week? Make haste, ye Ethiopian sluggards! Verily, ye

earn not the salt that goeth into your hoe-cake! Hurry! Hurry! Get ye out with the freight!

And with many like Words did he Exhort them, and some Words that were Unlike.

Then my heart waxed Hot within me, and I said to my soul:

Behold, the men bear Burdens, and the bank is Steep. Why should he, who Carrieth no Load, stand at the top of the bank and Blaspheme against the men who already are Burdened? Ought he not either to carry on his own head a sack of Potatoes, or on his own back a Barrel of Flour, or on his own shoulder a Squalling Swine, or be silent while other men Struggle under their Loads?

But I observed that now and then for a moment the Mate was recalled to the Ship, and then the Work Slacked. And the Ethiopians quickly saw when he was gone, and they Lagged, and Laughed, and Loitered. But when the Mate returned they Hastened.

Yea, he Hastened Them.

Then I said to my soul, Behold, I am even as that Mate. For the Lord hath appointed me to stand on the bank of the River of Time, and exhort His People to be Diligent, for the stream Floweth Swiftly, and the Vessel must move. And many of my people bear Burdens, and I pity them under their loads. Yet do I stand on the bank and call out to them:

Hasten, ye Sinners, for the time is short. Think not to say within yourselves that ye have Done Well, for when ye have done your best, ye are Unprofitable Servants. Hasten, and work harder!

And for this they pay me my Salary. Yea, and by so doing I Earn It.

Yet while I thus Admonish them, my heart goeth cut to them, for in truth they bear Heavy Burdens, and the bank is Steep.

But the Stream floweth on, and the Boat must sail. Wherefore when I think of these things, my heart findeth Companionship with the Mate, for but for the grace of God I should be as he.

Yea, my heart goeth out also to the sons of Ham, for their Burdens are heavy and the bank is steep. Yet I hear them Singing, and they tell me that they love the Mate, and would fight for him. And this I hope is true.

## National Greatness

NOT gold, but only man, can make  
A people great and strong;  
Men who, for truth and honor's sake,  
Stand fast and suffer long.

Brave men who work while others sleep,  
Who dare while others fly—  
They build a nation's pillars deep  
And lift them to the sky.

RALPH WALDO EMERSON.

# Some By-Products of the World War

**P**ROBABLY no nation ever faced the necessity of war with greater reluctance than did the United States two years ago. All our traditions were of peace. Our serious business in the world was education, industry, commerce, philanthropy and religion. We had not believed, until the great war broke, that any of the leading nations would again take up the sword. International friendship was the theme of the hour. The cost, the destructiveness, the suffering of war made it increasingly unthinkable that it should again be resorted to with slow and deliberate purpose. The increasing armaments of the leaders in the competitive race for preparedness seemed absurd and criminal. Criminal we now know them to have been. Absurd they were not in the light of what we now understand regarding the ambitions of some that are today beginning to pay the awful price which failure of such gigantic and immoral ambitions must involve.

Our own involvement in the struggle was slow, reluctant and painful. For that fact we have no need to apologize. A man may be pardoned for refusing to believe that a neighbor, on the same street, and with a neighborly record running back over the years, is a bandit and a ruffian. The company of those who take seriously the teachings of the prophets and of Jesus is a great host. They have not been willing to believe that the nations must live in armed camps any more than the individuals of a ward or precinct. They are no more prepared to believe it now than before the war. All the more in the light of this world tragedy do they insist that peace and not war is the curve that the nations wish to take. All the more will they insist that war must be made increasingly impossible.

Nevertheless, it is a satisfaction to discover that even in the midst of the tragedy which has changed the front of the universe; we have been permitted to secure some fruitage from the crooked limbs of the tree of strife. It would be a pathetic commentary on the moral order of the world if it were not so. We might not be willing to pay the price which these by-products have cost us. But having paid that price, we are concerned to secure as much in the way of compensation as we may.

## THE NEW NATIONALISM

1. The most obvious good that issued from the rising spirit of war when the call for troops came and enlistment began, was a new reverence for the flag, and a new sensitiveness to the meaning of the national anthem. It has been an increasing satisfaction to observe the ardor with which all ages and sorts of Americans have greeted the colors, in contrast with the negligent attitude of most of our people before the war. Today if a procession passes, and the bystanders do not uncover in the presence of the national banner, they are likely to be reminded of the breach of courtesy. Today if the national anthem is sung or played it brings any sort of a crowd to its feet and to attention. And it is no longer impossible to find people who can actually sing the "Star Spangled Banner" quite through. For this generation, at least, we shall not lose this outer expression of patriotism. We shall know a little

better than before what the flag and the anthem mean.

2. Through the entire nation, whether called to the colors or not, there has run the fine enthusiasm for the life in the ranks. Almost an entire generation has taken up the enterprise of drilling for the military life and has gotten something of the zest for drill, precision, alertness and the open spaces. Boys that had anything but a soldierly bearing are today living a life of physical efficiency that might never have been suggested to them otherwise. We shall not be willing to lose this asset. No one knows just how it is to be maintained. But we want the best there is in it for the youth of the future. Some people think that we can secure this by universal military training. This is very doubtful. People, both old and young, will do under the spur of necessity what they would be far from doing for any other reason. It is quite an open question whether in a year's time any but the militarists will have any urgent interest in universal military training. But by some means or other we ought to contrive to keep up some plan of universal physical training, both for men and women. All can unite on that platform, and the nation needs it.

## SCIENCE AND PATRIOTISM

3. Never before has there been such widespread diffusion of knowledge among the youth of the nation regarding the dangers which imperil the physical as well as the moral life of the nation through sexual perversion. Every training camp has been a school of physiology and hygiene. By means of lectures, literature and pictures the perils of illicit conduct have been pointed out. The result has been that in the language of more than one of the army leaders, we have "the cleanest army that was ever assembled." Our army camps are today far safer than our cities. Is this to teach no lesson of proper protection for these same youth when the war service is really over, and the troops come back? If cities and towns are to have no better conscience than they had before the war, then outside of the valuable knowledge of sex facts which the boys have acquired in the service, they will be no safer than before if they are to come back to communities where vice conspires with officialism to prey upon the susceptible.

4. The scientific progress that has come out of the war is nothing less than marvelous. It is a commonplace that the advance in the technique of war craft has been astonishing. The new and more deadly implements that science has produced would have amazed the militarists of Napoleon's day. But it is not alone in the field of destructive craftsmanship that this progress has been gained. The mastery of the air and of the sea has come much nearer to its consummation. The stimulation of inventive genius in the domain of foods, fabrics and materials of industry and commerce has not been less surprising. Those resources which have been drawn upon amid the dire needs of war are to be among the reserves of the race in times of peace.

5. The unity of the nation has become a recognized fact as not before. Looking along the lines in the camps of the nation, it was easy to see, though only on somewhat close inspection, that the ranks were made up of all the



ances that have entered into our polyglot life. At a distance one could not tell them apart, and they looked as nearly of one stock as would an English or a French regiment. But at short range one saw the difference. They were from all the earth. Side by side were the men of Bohemian, Scandinavian, Danish, Polish, Italian, Spanish, Greek, Scotch, Swiss, Irish, and a dozen other nationalities. And yet they were all of one nation. When that blind French soldier, through whose village the newly landed troops were marching heard his little boy describe their flag, with its stars of white on a field of blue, and its stripes of red and white, he could only cry out in an agony of joy, "The Americans have come!" For all these many nationalities have united to form one nation, never so much one as now in the sublime emergency of this war. Even the half-hearted, the neutral and the indifferent have been stimulated to a more intelligent appreciation of what the flag and the record of the past signify in the light of these great years.

#### GOVERNMENT OWNERSHIP

6. One of the most interesting developments of this period has been the socialization of the utilities and resources of the nation. Nothing could have been more astonishing than the rapidity with which the most independent and democratic people in the world turned over the operation of their interests and activities to government control and the call of efficiency. We submitted to the exchange of a volunteer system of enlistment for the selective draft; we forewent the pleasure of a long and animated debate over the question of daylight saving and set our clocks forward at a word from Washington; we accepted the principle of food conservation not only without protest, but with joy when we discovered what could be done in taking care of our allies and the unfed nations; we allowed another man of academic training to tell us how much coal and gasoline we could use, and on what days; we handed over the railroad systems of the nation to a single individual, and stood by cheerfully while he added a half to the usual cost of transportation; and we have seen another department of the government take over the wires and cables and have spoken no word of demur. Nor is this all. Some of these utilities will not go back into the hands of private possessors. No doubt there are divided opinions on this theme, and admirable arguments on both sides. But there has been a rising tide of sentiment for years in behalf of common operation of many utilities. The experiment which the war has permitted will not be allowed to go without permanent values for the entire body of our citizenship. It is not to be doubted that we shall look back upon the great war as the time that set forward by wide diameters the principle and practice of government ownership.

7. Of still greater value is the experience of philanthropy which has come from the conflict. Almost at the first the Red Cross made its appeal. Soon after the Y. M. C. A. took in hand the vast moral and spiritual interests of the camps and the trenches. Simultaneously with these we began to hear the voices of the suffering nations. Belgium, Poland, Serbia, Armenia and Syria made their insistent appeal to the heart of the world. Never have the resourceful peoples organized such a festival of giving. One

after another, with swift, insistent feet, these great and searching importunities have come upon us. We could not evade them. We learned not to wish to evade them. And when at last they found their culmination in the huge seven-fold drive, which added to all other motives that of a religious fellowship such as we had never known before, we just faced the staggering situation and went over the top, as we had done at every former appeal. Surely our small gifts for missions, education and charity will look meager in the future unless they partake to some degree of the amplitude which we have learned in the rich experiences of this time of common sorrow and common service.

8. Closely allied with the generous giving has been the creation of a new habit on the part of large portions of our people,—that of saving. Of course, there was nothing particularly commendable about generous subscriptions to liberty bonds. That was a piece of self-indulgence. And no one thinks himself a patriot merely because he bought as many war and thrift stamps as he could afford. That was only what any selfish person might have done. It offered very excellent returns upon the finest security in the world. But the creation of the habit of provision for the future will make the difference between competence and waste in thousands of American homes.

#### THE LEAGUE OF NATIONS

9. It would be of value to speak of other by-products of the war, such as the deepening seriousness of purpose which is sure to result from this experience, the broadening of horizons, the enrichment of culture, the larger acquaintance with world boundaries and interests, the deeper sympathy with racial and national hopes, and the appreciation of the newer literary and artistic fruits that are to be gathered within the next few years as the result of the struggle. But that which must have deep meaning for every true American is the new internationalism that is destined to safeguard the results of this war for civilizations. Just as the selfishness of men would wish to slip back as soon as possible into the old unsocial and competitive courses of trade that were the rule before the world conflict, so the old statecraft of the past will wish to play its tricky and shifting part in the international relations of the future. Unless the lesson of the present can be learned, and a league of nations formed that shall accept the principle of national as well as individual morality, the world has got to keep up the futile and perpetual struggle of an armed neutrality, with the old effort to maintain a balance of power which is in perpetual danger of disturbance, with other wars ahead. There are certain intense nationalists and militarists to whom nothing but the old world of armaments and warfare is conceivable. They have learned nothing from the last four years. But the new generation that has helped to pay the cost of this unpardonable affront to history and Christianity is of a different mind. And now is the time to make that fact clear. The President is going to Paris with such hopes in his heart. The prayers of lovers of the future will go with him. The forces of reaction are strong, and will be well represented at the peace table. May he and the friends of the new diplomacy and the permanent peace of the world win through.

HERBERT L. WILLETT.

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# Who Is Your God?

By Frederick E. Lumley

GERMANY has been found to be a world menace, but not primarily because of her huge guns, her sneaking submarines, her heartless military machine or her insane autocrats and her grovelling advisers. These have proven terrible enough, as humanity now knows, but they were not the worst of her. Nor was her materialistic philosophy, her dogma of might, the worst of her. When beheld attentively, these mighty war-making tools become transparent and there is revealed, beneath them all, the fundamental German peril. These obvious instruments are but signs of a deep-seated disease, deadly in the extreme. They are but froth eddying on the surface of a current issuing from a source almost unrecognized until the tidal wave of war was released.

## THE "GOOD OLD GOD"

Germany was a world menace primarily and fundamentally because of her "good old God." There is the fountain head of the stream of troubles in which the world has bathed for these terrible years. And the implements of destruction, army, navy and military organization, conceived and applied with such diabolical ingenuity and unspeakable consequences, could never have been perfected,—or if that is too much, at least, used,—had there not been this good old God to give secret approval and to smother human misgivings. This seems certain because there are no human beings anywhere in the world possessed of such towering conceit that they act in perfect disregard of some sort of divine presence. Men may affirm that they do not believe in any supreme being, but their actions, if closely investigated, always prove the contrary. It can scarcely be accepted, then, that the Germans would have dared to launch such a frightful avalanche against their neighbors, without energy and guidance from some deity. And if one sort of god can work such awful havoc in human affairs, it is essential that the attributes of that god be understood and then that he and all like gods be banished from the earth.

Germany's good old god was a whimsical and capricious deity. We have a right to judge gods by the company they keep, and the warm intimacy of this god and the extravagant, power-intoxicated autocrat of Potsdam is known to all. No other kind could suit an autocrat, for no other kind could be bullied or flattered, or hoodwinked or wheedled into sanctioning such madness as aggressive war. Sinister suggestions were long germinating in the Kaiser's cranium, but they never could have stood the light of a modern day without the sanction of a familiar and unbalanced superior being. When we have an adequate account of the Kaiser's systematic theology written, the capricious character of this good old ally of the house of Hohenzollern will be better understood.

It is clear, also, that this good old god was a purely local deity. The Germans have denied this charge, but it is proven "out of their own mouths." First of all, he was the particular companion and counsellor of the "summus episcopus of the Prussian Church" and his Hohen-

zollern ancestors. The German people had access to him, but only through the divine mediation of the great high priest of Potsdam, and only on really great questions of national supremacy, war and such matters. They might get their own light about trivial things.

## A LOCAL DEITY

But outside of Germany, no one knew this god at all. We were all in darkness until this old Odin supported a prompting to diffuse the light. Says one writer, "If God is not now in our German Christianity, where is he to be found in the world?" Not anywhere, thank heaven, and that's what the war was about. "Are the godless Frenchmen, the profit-blinded (and therefore godless) English, the insatiable (and therefore godless) Russians to be our judges before God's face?" exclaims another. Of course not, before Odin, the barbarian god of the Hohenzollerns. The Germans were prejudiced in his eyes and that's why they dared go to war. "The world is completely diseased," says another apologist. "It may be that the Lord God will be pleased to use the German nation as a physician to the suffering world." Whereat this same benighted world shouts, "Physician, heal thyself"! and refuses to be converted. The good old god of the German ruling house has not had enough experience outside of his native land to serve for many others yet.

All this, of course, suggests that the German god was very obscure. Few people ever heard of him outside of Germany until the Kaiser began his "Me und Gott" series. There were those who had known of him slightly through Nietzsche and other German writers. The great radical destructive critics of Germany knew of him and this accounts for much of the criticism. But for many decades this deity had been the moral support, the comforter, to the rulers of Prussia, and many dark councils must have taken place between them. He reminds us of the Wizard of Oz, who was content to control the destinies of his subjects from an invisible bad eminence.

## GOD AND WILLIAM

And naturally he was an absolute god. William may have been able to reason with him and thus secure approval of his schemes. But no one else knew of this side of his character. He delivered ultimatums—he and William together—to an ignorant people. His word was final. There was no need to investigate, to question, to criticise. There was no possibility of thinking for one's self (the college professors excepted and having this privilege, but not daring to circulate any of their conclusions among the people to the weakening of the emperor's power). There was no way of escape; the revelations were made as needed. The people's part was obedience,—blind, implicit obedience. An absolute god always stands just behind an absolute monarch.

And finally, this good old god was all for war. "Ye have heard how in old time it was said, 'Blessed are the meek, for they shall inherit the earth'; but I say unto

you, 'Blessed are the valiant, for they shall make the earth their throne'. And ye have heard men say, 'Blessed are the poor in spirit,' but I say unto you, 'Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla.' And ye have heard men say, 'Blessed are the peace-makers'; but I say unto you, 'Blessed are the war-makers, for they shall be called; if not the children of Jehovah, the children of Odin, who is greater than Jehovah.'"

Quotations of this sort are legion. "The most fervent and passionately German patriots have been animated by the spirit of the Old Testament Psalms of vengeance." "The war is the German's divine worship." "The fiery breath of war is the breath of God." One poet sang: "God is seen in the gleaming iron, God is seen in the tempest." "God had thrust then (the good German sword) into our hand. We had clasped thee like a bride." "I must hate them (Germany's enemies) for the sake of that God who has created German souls and will maintain them in being." "Thanks be to Him that we Germans can still harbor anger and hate." "A martyr sanctified of God!" "a chosen instrument in God's hands!"

#### SOME MODERN APPLICATIONS

But the world is now awake to the horrors of an autocratic god careering through the world in a frenzy of jealousy, greed and lust. Humanity has been aroused to the hideous savagery that issues from a "sense of mission," when the inspiring and approving deity is of such a character. Out of this immense sea of human misery comes the searching cry to each of us: "Who is your god and what is he like?" Is he a whimsical, private absolutist, justifying any thought or action that evil propensities may suggest? Does he support all of the dark impulses that stir within you? For instance, is he a theological crank impelling you to debate and quibble and hair-split with your brethren? Does he move you to sectarian separations and segregations in order to perpetuate a "peculiar people" enslaved by an insignificant whim? Can't you listen to his counsels without instituting violence and aggression against those who have different creeds and points of view?

Is he an ethically-clouded deity so that you can find spiritual support in working women and children to death on the double-quick; growing rich out of jerry-building and other forms of swindling; waxing fat from the proceeds of rent from houses of ill-fame; gaining lucrative offices through political corruption and trifling with the sovereignty of human privilege? Is he a remote, inaccessible, absolute being who plays with men as cats with mice and is therefore credited with intelligence? Is he like a great magician whom no one can or should investigate, jealous of his obscurity, afraid of the light, but all the same visiting epidemics of disease here, tornadoes there and tidal waves elsewhere, and death everywhere? Is it possible that because he is *your* god no one else wants him?

#### WHAT IS YOUR GOD LIKE?

We have spent billions of money and shattered millions of lives just to help the Germans rid themselves of this spiritual menace, this unprofitable deity. It has

been a hard lesson for them—and for us. But who will help us, now, to examine minutely and patiently our own individual god and discover his character? He may suit us now as this good old god did the Kaiser, but he may be leading us astray, just the same. Can we do with him as we please and find peace? That is the outstanding question just now. What will he—because of his nature—justify us and our descendants in doing? Could it, by the remotest possibility, be true that he supports us in unethical behavior and is thereby causing us to store up violence and damnation for the coming generations in America or anywhere else?

Humanity has seen a great light. Gods are not to be regarded lightly. Who is *your* god and what is he like?

## The Clash of Ideals

By Charles H. Swift

**I**N the titanic world struggle about to close there has been a clash of opposing ideals. Two opposing philosophies of life have met upon the battlefield in a life and death struggle. The great Superman of the Nietzschean philosophy of force went out to slay the Christian superman of love. The pagan ideal of physical prowess met in gigantic combat the Christian ideal of spiritual power. That might makes right attempted to prove itself by sending forth the most efficient military machinery the human mind could contrive to subdue all peoples of the earth. That autocracy is the only legitimate form of government, has been put to the test by an alarming attempt to shackle in slavery all nations of the world. The frightfulness of inhumanitarianism, terrorism and vandalism—all a part of this Superman's ideal—stalked forth in ruthless destruction of life and property to vindicate its right of superiority over all other systems of philosophy. What a clash it has been! Hell itself could not have been more destructive if its venom, fire and gas had been let loose.

What has been the result of this clash? The instigator of this struggle, the crazed Wilhelm II who became intoxicated with excessive drinking of the cup of such idealism, is now the marked Cain of the earth, a fugitive from justice. The very people whom he misdirected for the past forty years have turned on him and his devotees. His own countrymen are in the throes of a bloody revolution. His hands are wet with the blood of approximately 10,000,000 slain in battle. Countless thousands have died of starvation. The ruin of womanhood and childhood stands out as the ghost of Abel, crying for revenge. The Superman has been slain. Imperialism has been sent to the scrap heap of archaic rubbish. Militarism has proved insufficient to win the world to an ideal. Disgraceful defeat has come to a seemingly impregnable fortress of thought. Woden and Thor have fallen amid their own worshipers, and right has vindicated her supremacy over might.

Thus will it always be in the progress of civilization. The world moves along the pathway of high ideals. There will always be a clash, the higher ultimately overcoming the lower. The one force which saved Belgium, England and France, yea, Serbia and Roumania too, was the high



ideal of human liberty and justice. Though crushed, they were not defeated, and out of the ruins of desolation they arise once more in greater glory and power. The progress of humanity must ever be made toward spiritual ideals. Materialistic philosophy has received its death blow. The world has been taught in a most spectacular and tragic way the lesson of the supremacy of the spiritual life. America entered the war with deliberate knowledge of this truth and stood ready to sacrifice all she possessed for the ultimate triumph of spiritual realities.

What a wonderful commentary on the Christian religion as found in its purity embodied in the life and teachings of Jesus! What a wonderful opportunity has the Church in this new world order to make more vital these spiritual ideals in the life of the world? Such an opportunity becomes a challenge. Yea, it becomes the responsibility of the Church to christianize the entire world that the loftier ideals of life may dominate the whole world life. It was for such ideals of human brotherhood that Jesus made the supreme sacrifice which has become the dynamic of all thoughtful people. He was the first world citizen. The world life is prepared as never before to accept his program. As Bernard Shaw was compelled to say: "Why not give Christianity a trial?" Let the clash of ideals come; the spiritual will ultimately prevail.

Carthage, Mo.

## Heart or Head?

By Charles S. Stevens

**I**S religion doctrine or is it service? Is Christianity creed, or is it life? Shall we spend our time formulating declarations of faith, or shall we devote ourselves to the practical problems of method and expansion?

Imagine a doctor bending over a patient who is suffering with heart disease and saying to him:

"Never mind your heart. The all-important thing is breathing. So long as you breathe you will live, for life consists in inhaling and exhaling air." And then imagine another doctor of an opposite school saying to his consumptive patient: "Never mind your lungs. Simply take good care of your heart, for life is a matter of heart-beats. So long as you can keep the blood going through the valves, out into the arteries and back through the veins, you will live." Life, we answer, is not a thing that can be reduced to either heart or lungs—it must have both, or it ceases to go on.

### BOTH DOCTRINE AND LIFE NEEDED

Imagine a modern civil engineer saying: "It is all waste of time to study pure mathematics and to spend precious hours working over books on theory. What we want is to do things. Let us get to work and build this tunnel, this bridge, this strip of railroad. We shall come out near enough right if we follow our common sense and intelligence. Pure theory builds no roads; they are built with pick and shovel." Or, on the other hand, imagine an engineer, of the opposite tunnel school saying: "The only things which count in bridge building and tunnel construction are correct mechanical theory and unswerving mathematics. Each line of the plan must be absolutely right, without variation or shadow of turning. The actual digging is a matter of little importance—the correctness of the theoretical plan is the supreme thing."

It is perfectly clear that in all these matters we can not say "either—or"; we must say "both." Life rests on both lungs and heart. Railroads are the result both of correct mathematical theory and the practical application of theory. Precisely the same is true of religion. There never was a great Christian who ignored either doctrine or life, faith or practice, belief or service, for they can no more be cut apart than the two sides of a door can be split and the door left with only one side!

Beatrice, Neb.

# Poems of the New Age

By Thomas Curtis Clark

## America, 1918

**A**MERICA, the shrine of pilgrim souls,  
Beloved of all who value freedom's prize,  
To you the whole world lifts its eager eyes,  
And you today are goal of all earth's goals.  
You did not spurn the cry of sister states  
Who long had battled with the fiends of night;  
You took from them the flickering, failing light  
And held it forth, amid war's bloody fates.  
Nor did it fall; more brightly shone its beams  
As on the breeze the spangled blue unfurled;  
Torch passed to torch, with still increasing gleams,  
Till day blazed forth—and night was backward  
hurled.  
America, the hope of human dreams,  
May you not fail the need of all the world!

## The Dawn of Liberty

**A**ROUND the world truth speaks in new-found  
voices;  
The darkness flees and all the world rejoices.  
The people's God has heard the people's plea;  
It is the dawn, the dawn of liberty.  
  
God shakes all thrones; the jeweled crowns are falling.  
"To serve, to serve!"—this is the clear cry calling.  
The hosts of earth shall see a world set free;  
It is the dawn, the dawn of liberty.  
  
No longer shall the war lords strike with terror;  
The end has come for darkness and for error.  
The light of truth shall rest on land and sea;  
It is the dawn, the dawn of liberty.

# The Daily Altar

Edited by HERBERT LOCKWOOD WILLET

## WHY THIS BOOK?



ONE of the most vital needs of modern religion is the daily practice of the presence of God. To miss the joy and inspiration of regular and habitual periods of devotion is a distinct limitation of religious interest and efficiency, if not utterly fatal to the spiritual life.

Especially in this great moment of the world's history it is of basic importance that the deep sources of religious insight and power should be quickened and nourished. The tragedies of war have sent the suffering and bereaved of all the nations back to the springs of their comfort in God. The revolution that is taking place in every department of the world's life, in industry, in commerce, in education, in national and international relations, and in ethics and religion makes it evident that the foundations of our faith must be laid deeper than ever before, and that our convictions regarding the immeasurably significant things of the spirit must be more than ever assured and confident. This result can be attained not by any impersonal development of the institutions of religion, but by the enrichment and growth of religion in the personal life of men and women.

The acquirement by the individual Christian and the family circle of the habit of methodical devotion is a means of serenity and power. Yet one of the regrettable features of our modern life is the neglect of private prayer and the family altar. Like that altar which Elijah found at Carmel, it is broken down and abandoned. In the homes of many Christians who were reared in an atmosphere of domestic piety, little heed is taken to the culture of mind and heart in the great essentials of Bible study and prayer. Many such Christians are conscious of a very real deficit in their own religious life, as a result of this neglect.

With the purpose of meeting in an entirely simple and practical manner some of the needs of individuals and households in the attainment of the sense of spiritual reality, this book has been prepared. It contains brief selections for each day. It is adjusted to use in any year. In addition to the regular selections, there will be found outstanding days in the calendar, which may be used at the appropriate times. A few simple forms of grace at table are added, and the necessary indices are provided.

Does the scholarly  
weaken the spirit of devotion?

This book answers the  
the most positive manner.

Is family worship  
in an age of hurry and  
socialism like our own?

This book proves the

Are prayer and meditation  
upon the great literature  
Bible lost arts?

This book denies the

## THE DAILY ALTAR

Is a book of devotion which cannot  
that the holy life may express itself  
straightforward language the home

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the study, the library, the traveler's  
worker's table.

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# A Manual of Private Devotion and Family Worship

ET and CHARLES CLAYTON MORRISON

A SAMPLE PAGE

Twentieth Week

THE DAILY ALTAR

## Monday

Theme for the Day—*The Blessedness of Daily Work.*

Our daily work is part of God's plan for us—and a large and basic part. We must avoid that fallacy so common among religious people that work is secular and worship is religious. Work is religious, if it is good work well done. Indeed, good work, be it ever so commonplace, is a form of worship. Out of it grows character. God reveals Himself increasingly in our times in the work-a-day life of men. He calls us to take up our tasks, with all their drudgery and exactions, in a spirit of joy and patience and courage.

✱

Scripture—Man goeth forth unto his work, and to his labor until the evening.—*Psalm 104:22.*

✱

Forenoon, and afternoon, and night;—Forenoon,  
And afternoon, and night; Forenoon, and—what?  
The empty song repeats itself. No more?  
Yea, that is life; make this forenoon sublime,  
This afternoon a psalm, this night a prayer,  
And time is conquered, and thy crown is won.

EDWARD ROWLAND SILL ("The Day").

✱

Prayer—Good Father, Thou hast set before us a goodly heritage, and the lines are fallen to us in pleasant places. We have our daily work and our nightly rest, and blessings enough to make us ever grateful. Save us, we pray Thee, from discontent, from depression of spirit and from thanklessness. Make us strong and of good courage. Suffer us not to grow weary in our task, nor to faint in our pilgrimage. So shall we be fitted for higher blessings and nobler service in a world without end.—*Amen.*

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## THE DAILY ALTAR

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# A League of Nations or a Balkanized Europe?

Little Nations with  
"The Will to Power"

**A**N American writer a number of years ago called the Balkans "savage Europe." For the last half-century they have been fire-brands in the international situation. The tragedy at Sarajevo was only an incident in a history that was a complex of strife and intrigue, a sort of straw-that-broke-the-camel's-back affair. After centuries under the yoke of the Turk the freed peoples set up governments medieval in character. They emerged from the serfdom of a half millennium a primitive folk, a social eddy on the edge of civilized Europe. Some have called them democratic, but they mistook their primitiveness for democracy. They were virile with the virility of an untutored, out-of-doors primitive type of life, hospitable, generous in personal friendships and brave but quick to take an insult or pick a quarrel and implacable in the pursuit of an enemy. In war they reverted to the barbarous and were ruthless. Culture emerged at the top and in an autocratic fashion, national life gathered largely about monarchs, and politics was a web of intrigue. In dress they were picturesque, with barbaric colors, and in agriculture, the chief industry, primitive in method. They had been freed less for their own sakes or that of human freedom than as a result of the game of diplomacy between the great powers. The conflict of Teuton and Slav made them pawns in their game, with England and France playing their cards on one side or the other as national advantage seemed to dictate.

Now these little nations ran true to form in European politics. They every one were seized upon by the Great Power Idea. Each dreamed of the day when it would dominate the Balkans. Bulgaria dreamed of becoming a renewed Eastern Empire, with Constantinople as its capital. Rumania dreamed of its ancient Roman lineage and a modern empire that would vie with Germanic-Magyar dominance in southeastern Europe. Greece dreamed of ancient Grecian glories, looked over its Grecian populations around the whole Mediterranean and Adriatic basin and planned for a great empire which would dominate the Mediterranean. Serbia looked over the Slavic character of the Balkan states and south Austria and dreamed of an Adriatic kingdom as a base for far-reaching conquests. Historic models lured them on. Small, militant states had risen to dominate others until they gathered empire under their aegis. There were Prussia, Turkey, England, Austro-Hungary and Russia. They themselves had been the victims of the Great Idea and their turn might come.

Freedom did not mean a principle for all nations but a working policy for "our own nationals" only. So they adopted the program, full of patriotic appeal, of never resting until all their nationals were under their flag. So Rumania claimed all territory where there were Rumanians, even though there were many more Bulgarians there; and Bulgaria acted upon the same policy and all others raised the same standards. Diplomacy became the historic game of a balance of power, every "balance" merely a truce in the game until advantage dictated a better move. Combinations were made with and against each other, not for permanent safety and to guarantee peace, but to prudentially promote advantage for the time being. For instance, all joined against Turkey and all but drove her out of Europe; then Bulgaria overreached in the division of spoils and the others united to override Bulgaria, leaving her almost as badly denuded as Turkey; then Greece forsook Serbia to Austria and left her to perish, and all the while there was an inter-play of force by the greater powers that checked the game. From none of this did they learn the ways of peace as ways of prudence or plan for federation as a means of stability and peacefulness, but thought only of the next move in the game.

**Freedom for All vs.  
Freedom for Self**

This idea of freeing "our own nationals" never approached the reciprocal idea of freedom for all. When Greece or Bul-

garia obtained control in Macedonia each straightway began to persecute and extirpate the other nationals. The old tribal laws that made one code for those of the tribe and another for the "stranger" still held in principle. Racial antipathies run deep in all these baby republics that are arising in Mid-Europe and practically all of them are also socially stratified with sharp class divisions. We read today of pogroms against the Jews in Poland. Rumania has long been as hard on them as Russia and, moreover, has been as feudal as England was five hundred years ago. Freedom in Poland does not necessarily mean freedom for the Jews, nor does it in Rumania mean opportunity for the peasantry; it means freedom from interference by foreign governments merely.

We read also of battles between Poles and Ruthenians or Polish Ukrainians. Poland was utterly feudalistic—a Junker nation—when she was divided and the internal political problem there today is as to whether the new government will be a democracy, such as General Pilsudski represents, or be builded upon an aristocracy, such as Paderewski represents in America and Dmowski sought at Petrograd. Fortunately Pilsudski, after years in a German prison, is on the ground with a provisional government organized, but Paderewski has obtained diplomatic recognition abroad and Dmowski has the support of the old nobility at home. Now news comes that Bohemia or the new Czech-Slovak state is preparing to make war on Hungary over boundary lines and that Croatia is protesting against a Jugo-Slavic state because many Croats hate Serbians as much as they did Austrians, though both are Slavs. It is worth while to note that when the Crown Prince was killed at Sarajevo the Croats pillaged Serbian shops and in general showed their antipathy to them and that there was a strong pro-Austrian party in Croatia which Prince Ferdinand was cultivating as a "buffer" against Serbian influences. So in Croatia there was a pro-Austrian and a pro-Serbian party. In Rumania there were pro-Austrian and pro-Russian parties, each arguing that national advantage lay in understandings with the one or the other of those great powers but both really casting fortunes on the hope of "betting on the winning horse" when hostilities broke out.

These brief references to conditions in the Balkans and in the new Slavic states now put into a like political state with the Balkans serve to indicate the difficulties confronting a world that has battled to put an end to war. Peace can never be founded on a mere remaking of the map. That was what the Congress of Vienna did a century ago, after Napoleon's abortive attempt to conquer all Europe. It will result again after Wilhelm's abortive attempt to do the same thing unless the peace conference adopts a more enlightened policy. At Vienna the Russian Czar said with gusto that democracy was dead in Europe. At Versailles Wilson and Lloyd-George may say that autocracy is dead in Europe politically, but unless they are able to found the new political Mid-Europe upon something better than a mere rearrangement of boundaries and recentering of authorities another century will see the same debacle. Democracy is a thing of the spirit and of ideals. It can never be founded upon Junkerism in Poland and Rumania any more than in German or Russia. It is brought no nearer through Serbian dominance than through Hungarian. Changing the pots will not stop the boiling of the bloody broth. The principles upon which nations do business with one another must be changed.

\* \* \*

**A League of Nations or  
Nationalistic Anarchy**

The League of Nations is an ideal but it is an ideal seeking practical organization and willing to evolve through practical experience. No advocate expects it to turn the earth into a Paradise of Peace; it is simply the wish to turn from "might makes right" to "right makes might" through the federalizing of a certain minimum of international relations. No federation ever was consummated without grave misgiv-

ings on the part of the states federalized. There was much objection to our federal union. The English union was consummated only through long and bloody history and Ireland is yet protesting. Prussia obtained a Germanic federation only by precipitating a foreign war that overwhelmed rational objections by a flood tide of war-feeling. The story of the making of the French nation out of various dukedoms is a story of centuries. States Rights lived for almost a century in America and then was settled only by war. This historical preface argues that it is not easy to obtain the consent of independent states to give up their powers or to surrender their right of making war to procure their desires.

We now live in a more enlightened age and the world is more a unit than was England or France in the days when their warring principalities were being coalesced. Distances are not so great today in continents as they were then in small kingdoms. Linguistic barriers may be urged, but a critical examination will dissolve much of that objection. Trade demands more of nations today than it did of dukedoms then and travel around the earth is less formidable than it was then across a single nation. Then we have experimented in international conferences and succeeded. A modern instance is the Algeiras Conference that settled the Moroccan dispute and a situation that held all promise of the very war we have just fought. There have been Berlin and London and Aix-la-Chapelle conferences and Alaskan and Newfoundland commissions and Pan-American agreements, etc. The thin end of the wedge of experience has actually been driven and the cleavage into the old stupid "blocs" of military balances of power driven even deeper. All we need now is faith in co-operation and international judicature and wisdom to arrange a plan that will involve the least friction in old, tenacious, nationalistic selfishness and traditionalism and most adeptly insure success in the settlement of the next actual dispute that arises. The S. O. S. call from all Allies for President Wilson to attend the Peace Conference is not be-

cause they credit him with super-wisdom or think of him as a sort of super-man of democracy but because they feel the critical need of a statesman of adequate abilities who has the backing of a great power that is aloof from historic frictions, traditional policies and imperialistic ambitions. Our country is the only nation that fought with no party in its desiring territory or other advantage and without, in any instance, resorting to any of the policies revealed in the secret treaties made in the first years of the war.

But the most imperative need for the immediate institution of some sort of League with judicial and police powers lies in the establishment of the baby republics of Mid-Europe. Either the Peace Conference must exercise oversight and settle disputes of boundary and other jurisdiction or turn Mid-Europe over to Balkanism, and that means a permanent end to peace. Such a state of strife would end either in new hegemonies of the Austro-Hungarian type or a reversion later to a purely European conference of the Berlin type to mark out areas of influence and authority or even a new balance of power arrangement whereby the small nations would be ruled, for the sake of European peace, by the larger. Then all we have fought for in terms of "rights of small nations," "consent of the governed," and a "world safe for democracy" as well as the "war to end war" would be lost.

ALVA W. TAYLOR.

## Books

**PRESIDENT WILSON AND THE MORAL AIMS OF THE WAR.** By Frederick Lynch, D. D. The question which confronts Christian leaders and students of American ideals is whether or not President Wilson is to be supported by public sentiment in America in his efforts to bring a righteous and enduring peace, which shall not be the embodiment of traditional national jealousies and efforts at clever balancings of power, but a genuine league of nations which shall embody the principles of justice and good will for all mankind. This volume is an admirable statement on this theme, and is amplified by additional sections by such writers as John Clifford, Prof. Brown and President King. (Revell 50 cts.)

**JEWISH ETHICAL IDEALISM.** By Frank H. Riggley. A sympathetic study of the rise and development of Judaism from the activities of priests and prophets of the Deuteronomic period. (Badger. \$1.00 net.)

**WAR, SCIENCE AND CIVILIZATION.** By William Emerson Ritter. An attempt to discuss with the sympathy of a sociologist the problem as to whether war is an inevitable factor in the development of civilization. The author endeavors to point out the only escape from the necessity of recurring conflict in a readjustment of social and economic forces. (Badger. \$1.25 net.)

**THE RIGHT TO FIGHT.** By Sherwood Eddy. An admirable statement of the reasons why a Christian whose attitude is one of persistent protest against the menace and horror of war may find it necessary in the realization of his ideals to fight. Anything Mr. Eddy writes is of deep interest, coming as it does from an unusually rich experience among the various groups that make up our present world order. (Association Press. 50 cts.)

**THE NEW DEATH.** By Winifred Kirkland. A book of consolation for those who have suffered loss in the world conflict. It is inspired by many messages that have come back from those who were facing death at the front and who later made the supreme sacrifice. (Houghton, Mifflin & Co. \$1.25 net.)

**THE NEW CHURCH FOR THE NEW TIME.** By William Allen Harper. In this small volume the president of Elon College discusses the principles and methods of the church which is to prove effective in the period of reconstruction. The sections deal with the physical equipment of the church, its message, its ideals,

## This Christmas Will Be a Book-Giving Christmas

That is the prediction of one of the largest stores in Chicago. The prophecy will, no doubt, be fulfilled. The Christian Century Press has two new books which are exceptionally adapted as gifts. (1) **The Daily Altar**, which has been delayed somewhat in publication, but which is now off the press; (2) **Love Off to the War**, which is an almost perfect souvenir of the coming of peace, containing many poems of the New Age and many others of the peaceful life. Make up your Christmas list now and write us how many of each of these books you will wish for your friends.

**The Daily Altar** sells at \$2.00, plus postage.  
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its use of the Christian year, and its interpretation of the presence of God. (Revell. 75 cents net.)

**TRAINING AND REWARDS OF THE PHYSICIAN.** By Richard C. Cabot, M. D. In this stimulating book a physician of prominence and success discusses the contribution which his profession makes to public welfare and the privilege which it enjoys in rendering some of the most important of services to humanity. It is a splendid book for physicians as illustrating the ideals which ought to prevail in the profession. It is also of equal value to the lay reader in making clear the spirit in which the better type of physicians perform their inestimably valuable services. (Lippincott. \$1.25 net.)

**THE CHURCH SCHOOL OF CITIZENSHIP.** By Allan Hoben. This is one of the volumes issued by the University of Chicago Press in the field of religious education. Professor Hoben is a well known authority in the field of boyhood activities, and this book comes out of his rich experience and warm sympathies. It deals with the principles and methods of civic training of childhood, and earlier and later adolescence, with the possibilities of the rural church school, and with the training of adults in the church school of citizenship which is destined to prove a vital factor in the coming period of awakened civic responsibility. (University of Chicago Press. \$1.00.)

**MORNING FACES.** By George McPherson Hunter. A series of fifty brief talks to children by a minister who knows the art of making a children's sermonette effective in the church service. Doran. \$1.25.)

**CHRISTIAN ETHICS IN THE WORLD WAR.** By Douglas MacKenzie. The president of Hartford Theological Seminary discusses in this convenient volume seven or eight of the most pressing phases of present-day ethical and religious life, such as the state and the citizen; the state, the individual and war; the German militaristic doctrine of the state; the Christian church; ethical values in the world war; and ethical gains from the conflict. The author shows himself a warm believer in the splendid idealism of our President and believes in the practicability of the President's policies for the new world order. (Association Press. \$1.00.)

**THE WAR AND THE FUTURE.** By John Masefield. Early this year John Masefield, the most widely known of the new English poets, visited America and gave two lectures before some very significant audiences: one on "St. George and the Dragon," the other on "The War and the Future." Both lectures are reproduced in this book. Mr. Masefield was in war service at the front and gives some vivid pictures of some of his experiences, and, in addition, he offers some fruitful thinking on the solution of future problems. (Macmillan. \$1.25.)

**THY SON LIVETH.** (Messages from a soldier to his mother.) Issued anonymously by the mother of an American soldier killed in France. She asks the publishers "to regard this book as truth, unaccompanied by proofs of any sort, making its own explanation and appeal." The soldier's strongest desire was to "get across" the messages to the relatives of all who mourn because their loved ones are really not dead but intensely alive. (Little, Brown & Co. 75c net.)

**BIRD WOMAN.** By James Willard Schultz. There is no more romantic story connected with the history of the Continent than that of Lewis and Clark, whose expedition to the Pacific coast won for the United States the vast territories of the northwest. The Indian woman who guided these adventurers on their way to the Pacific and back again to the great plains told the story of her experience with them, and it is recorded in this book. The name by which she went among her own people was Bird Woman. She called the two white chiefs Long Knife and Red Hair respectively. Their exploits have been told by men of their own race, but never before by one of the red people. The work is a real contribution to the history of a vanishing race. (Houghton, Mifflin Co. \$1.50 net.)

**TWENTY-THREE AND A HALF HOURS' LEAVE.** By Mary Roberts Rinehart. Mrs. Roberts who has a boy in France, has done much toward the maintenance of morale in this country through the hard months of the war, by means of her pen. This latest contribution tells of the adventures that befell Sergeant Gray of Headquarters Troops. It is full of humor and humanity. (Doran. 60 cents.)

**UNCLE REMUS RETURNS.** By Joel Chandler Harris. He has never really gone, so far as we know: that is, the adventures for which he has become famous have never ceased being told, even if the creator of this remarkable character, Mr. Harris, did pass from this life several years ago. Some unpublished stories are here presented, among them "Brother Terrapin Learns to Fly" and "Tally-Po." The illustrations are by Frost, and are excellent. (Houghton, Mifflin Co. \$1.35.)

## POETRY, MORE OR LESS

**WAR POEMS FROM THE YALE REVIEW.** Including verses by Noyes, Frost, Masefield, Untermeyer, Cammaerts, Katherine Lee Bates, Winifred M. Letts, Grace Hazard Conkling and others. All the poems here presented are distinctive. (Yale University Press. \$1.)

**CITY TIDES.** By Archie Austin Coates. Word pictures of people and crowds and streets and tall buildings, done with the skill of an artist. That this author is not one of the free-verse fiends who just *write* is plainly seen in every poem. There is power, as well as tenderness, here. (Doran. \$1.25.)

**CAN GRANDE'S CASTLE.** By Amy Lowell. One of the Chicago dailies a few issues ago presented two reviews of this book, one in praise of it and the other—not so. Over the two articles was displayed the injunction, "Take Your Choice." What are we to do when The Sphere, of London, pronounces Miss Lowell "one of the most remarkable figures in recent American literature" and many other just as authoritative journals and critics consider her as the best joke of the season? This is polyphonic prose—whatever that may be—and it contains the following "polyphones": "Sea-Blue and Blood-Red," "Guns As Keys," "Hedge Island" and "The Bronze Horses." The author knows how to fling her pigments. It is a curious book, at any rate. (Macmillan. \$1.25.)

**THE PATH ON THE RAINBOW.** Edited by George W. Cronyn. This is free verse written by real poets—the Indians. The translations are by Natalie C. Burlin, Alice Fletcher, Frank Cushing and others. Indian verse, as is well known, is usually chanted, either to melody or without. There are also included interpretations of the Indian life and thought by Alice Corbin Henderson, Frank Gordon and Pauline Johnson. One of the most valuable features of the volume is the introduction by Mary Austin. Other features are essays on "The Indian as Poet," "The Religion of the Ghost Dance," etc. In this volume of over three hundred pages is included all the extant song-wealth of the Indian tribes of America; when this fact is considered, the very great value of the book may be appreciated. "Genuine American classics," is the correct way to describe the contents. (Boni & Liveright. \$1.50.)

## BOOKS FOR JUVENILES

Recommended for Christmas Buying.

**MORE THORNTON BURGESS ANIMAL STORIES.** Youngsters who have been listening to the animal adventure stories of that wizard, Thornton W. Burgess, the bed-time story hero, will be saddened by the news that the last of the series is now published. "The Adventures of Bobby Coon," and "The Adventures of Jimmy Skunk" complete this famous little library for children. They are but recently out, and are listed at 50 cents plus postage. (Little, Brown.)

**THAT YEAR AT LINCOLN HIGH.** By Joseph Goelomb. A story of public school life in a large American city, with plenty of ball games and secret society initiations to give the necessary local color and reality. This is more than a story, as it pictures the



conflict of the democratic and aristocratic spirit in modern school life, and, of course, shows democracy triumphant. Some real boys are put to the fore in this stirring story. (Macmillan. \$1.35.)

**UNDER ORDERS.** By Harold S. Latham. A story of real American boys, of club life, of patriotism, camping trips and minstrel shows, and everything else that goes with actual boys. The Pettibone Boys Club is the background of the sprightly career of Tim Scarboro. Not the least important feature of the book is the tribute that is given the modern boys club as a builder of true young manhood. One of the safest as well as one of the liveliest books written for boys of the year 1918. (Macmillan. \$1.35.)

**THE PIRATE OF JASPER PEAK.** By Adair Aldon. Boys who like adventure in the great Northwest, and with Indians "present," will like this book, which narrates the adventures of one Hugh Arnold, who goes up into a small settlement in search of two friends whose rescue depends upon him alone. The Pirate of Jasper Peak is a half-breed Indian, who is one Reason why Hugh encountered many difficulties in carrying out his purposes. (Macmillan. \$1.35.)

**THE LOYALTY OF ELIZABETH BESS.** By E. C. Scott. Elizabeth Bess is a small girl of the Sixties, the period immediately following the Civil War. She is wide-awake and quaint and always interesting. A valuable feature of the book is the picture it gives of after-the-war (Civil) conditions in this country. Older people, as well as those of the age of Elizabeth Bess will enjoy this story. (Macmillan. \$1.35.)

**ISABEL CARLETON'S FRIENDS.** By Margaret Ashmun. Herein is continued the narrative of the interesting career of Isabel Carleton, who is now ready for the university. The time is the present, and the war comes in to make things more exciting. Isabel is human and quite lovable and the story of her affairs at Jefferson, and especially her friendships with two particular persons make this an ideal book for the average American girl who likes books. (Macmillan. \$1.35.)

**ATTRACTIVE JUVENILES.** Each autumn brings from Lothrop, Lee & Shepard, Boston, an assortment of books that are "war-ranted" to make some happy hours for American boys and girls who like to read. Here is the list for this year: "The Silver Cache of the Pawnee," by D. Lange. (\$1.25.) "America's Daughter," by Rena I. Halsey. (\$1.35.) "At the Butterfly House," by Edna A. Brown. (\$1.35.) "Hale Merrill's Honey Quest," by Annie Elizabeth Harris. (\$1.35.) "Toggles," by Frederick F. Hall. (\$1.25.) "The Wonders of War on Land," by Francis Rolt-Wheeler. (\$1.35.) "Hindu Fairy Tales Retold for Children," by Florence Griswold. (\$1.25.) All these books are postage extra.

**HAPPY JACK.** By Thornton W. Burgess. Animal stories always make glad the hearts of small ones, especially if the stories have behind them the spirit of Thornton W. Burgess, author of the bed-time story-books. "Happy Jack" is a squirrel who happens to be a friend of Mr. Burgess. (Little, Brown. \$1.25.)

**GULLIVER'S TRAVELS.** By Jonathan Swift. The ancient, but ever new book of lively narrative of the strange adventures of "Lemuel Gulliver, surgeon and Captain of divers English ships," on the Island of Lilliput. A beautiful edition of this favorite with the human race. (Lippincott. \$1.35.)

**AMERICAN BOYS' BOOK OF SIGNS, SIGNALS AND SYMBOLS.** By Dan Beard, National Scout Commissioner, Boy Scouts of America. This is the complete book of woodcraft, with all its mysteries, for the millions of Scouts of the nation. There are 350 illustrations, by the author. There is also included a chapter on the American flag, which is worth the price of the book. (Lippincott. \$2.00.)

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**This book contains the latest series of addresses of the Lyman Beecher Lectureship on Preaching in Yale University. It strikes the keynote for the work of rebuilding that must follow the war. The chapters on "The Day and the Church" and "Ministers for the Day" are of more value than a dozen books of the ordinary sort.**

\*\*\*\*\*

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**The World Tomorrow remarks:** "A book that deserves wide reading, and that not only among parsons. It is marked by breadth of vision, shrewdness of observation, and a certain quality of wisdom. The radical may find here some reason to modify certain of his indiscriminate charges against the church and its leadership, and the conservative within the church will find much to challenge any complacent satisfaction he may still feel."

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# The Larger Christian World

A Department of Interdenominational Acquaintance

## Bishop of Carlisle for "League of Churches"

THE Bishop of Carlisle has contributed an article to the "Nineteenth Century" on a "League of Churches" which is regarded by competent critics as being of more than passing importance. He insists that unity in church life shall not mean uniformity, since uniformity is one of the marks of the lower order of existence. He declares: "Nothing can be necessary to church unity except such things as are declared to be so by Christ and his apostles." The bishop proposes that there shall be at once an interchange of pulpit ministrations between the established church and the free churches and that they shall "meet together at the table of their common Lord." He has been quick to see the point that the triumph of democracy in the war means the triumph of democracy in religion.

## Toledo, Ohio, Worships During the Epidemic

The city of Toledo did not cease to worship during the epidemic of influenza. An outline of worship was provided for Protestants, Catholics and Jews and published in the daily papers. There was a service of hymns, special prayer, scripture reading and brief sermons which contributed to the religious life of the community. The Protestant program was under the management of the Church Federation of that city.

## New Plan of Pastorate in the East

There is an interesting experiment in church co-operation being worked out in the east, a kind of fellowship of ministers. Three churches of White Plains and Scarsdale, N. Y., have three pastors, but the three churches have formed one congregation and the ministers serve interchangeably. Once a year the churches have a union communion service. They are of different denominations but are all of the congregational polity in church government. The plan is devised to help forward Christian unity and to give a variety in pulpit ministration which would not be otherwise possible.

## Woman's Rights in Canadian Methodism

There is no doubt that sex discrimination will disappear from the church following the war, as it has disappeared from politics in many sections of the country. At a recent meeting of the General Conference of Methodism in Canada the question of giving women in the church every right that men have failed to get the two-thirds vote that was required, but did get more than a majority vote. A compromise action was taken admitting women to every right except that of becoming pastors. The western Canadians were in favor of the changes and the easterners, as would be expected, were more conservative.

## Pilgrim Thanksgiving Sunday Specially Observed

The Congregationalists are becoming more conscious of the asset they possess in the tradition of being descended from the Pilgrims. November 24 was observed by them this year as the Pilgrim Thanksgiving Sunday. On this Sunday the Congregational preachers were asked to contribute a sermon on the theme, "Our Heritage."

## "Christian Americanization" a New Slogan

One of the slogans that will be insistently sounded by Home Mission leaders henceforth is "Christian Americanization." November 17-24, which is annually observed in the

various denominations as Home Mission week, was devoted this year to the above named theme. The Bureau of Education of the Department of the Interior of the federal government supplemented the church literature by sending to more than 60,000 pastors in the co-operating denominations a specially prepared circular giving statistics about the aliens living in the United States.

## Too Much Money Spent for Funerals

There is a growing conviction among ministers that our burial customs are too expensive as well as in questionable taste. The Church of the Advent in Boston (Episcopalian) has recently organized a burial guild. One may pay a fee of fifty dollars and be assured of decent burial. Payments are made monthly until the amount is laid aside. A writer in the "Living Church" castigates undertakers for charging exorbitant prices far beyond the reasonable compensation for the service they render. Another church urges rich people to have simple funerals as an example to the poorer people.

## Resigns from the Church Socialist League

Rev. Bernard L. Bell, well known clergyman of the Protestant Episcopal church, whose writings have gone into some of our best journals, has recently withdrawn from the Church Socialist League which he was instrumental in starting. He says with regard to this step: "I have resigned from the Church Socialist League in America, in the organization of which I was instrumental. This step has been taken, not because of any disbelief in the fundamental principles of collectivism as an expression of Christian ethics, but because I am convinced that any organization using the name 'socialist' is now, and will be for some time to come, discredited and rendered of little use, because of the way in which the American socialist party has throughout the war played into the hands of our Teutonic enemies. An effort was made on the part of some of us to change the name of the league to The Church League for Social Justice. This, however, seems to be impossible under the constitution of the league."

## New Features in Episcopal Service

The spirit of innovation in worship is making itself felt even in the Protestant Episcopal church. A writer in the "Living Church" tells of the services of a church in Massachusetts: "The Rev. Simon Blinn Blunt, D. D., rector of All Saints' Church, Ashmont, is making an interesting experiment this month with two of his evening services. Such experiments are well worth noting, for the average evening service is failing to minister to people. Dr. Blunt writes as follows: 'On the second and fourth Sundays of the month, November 10th and 24th, we are planning a radical departure from our normal services. On November 10th at half past seven o'clock we are to hold our first strictly patriotic service. The great parish choir will be augmented by a choir of thirty young women, . . . bringing the chorus of trained voices up to eighty or ninety. The service itself will be arranged and printed so that every worshipper can take an intelligent part. Most of the musical numbers, including the patriotic anthems of our own and the Allied nations, will be selected with the view of encouraging congregational singing. Perhaps the service may be best summed up by saying there will be a great deal of hearty singing, a little responsive reading, some timely and appropriate prayers, and a sermon. The rector has indeed been fortunate in securing as the preacher for our first service the Very Rev. Geo. Hodges.'"

ORVIS F. JORDAN.

# The Sunday School

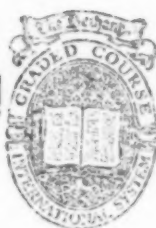
## Forgiveness\*

THE heart of the lesson today can be no other than forgiveness—a very vital theme. If you could have one prayer surely answered, I venture you would ask for the forgiveness of your sins, you would ask that all evil influence radiating from your past life might be obliterated. Some way we feel that we cannot make that prayer and receive that answer until we have done everything possible to make amends and until we have forgiven every trespass against us. Even then what will put out the fire you kindled years ago? A train shrieking through the country sets the forest on fire and speeds on forgetful of that fire which rages and destroys long after the train has reached its destination across the continent. Stories you told years ago retain their influence for evil; acts you committed long since still have their effects; seeds planted in the past now produce abundant harvests; the stains and scars of other years are not effaced. Angry words still stab and hurt; slanders still murder; cruelties still wound; proud deeds still rankle; injustices still smart. Joseph may forgive his brothers—but what shall atone for their selling him into bondage? Surely not the fact that in spite of their meanness he rose to power and success. This is not a fairy-tale, nor must we lose sight of the vital virtues that undergird it. Forgiven the brothers were, but the soul-scars remained. After that contemptible deed those brothers were always baser men. After that treacherous act those brothers were always smaller and lower men. God may make the crimson like wool and the scarlet like snow—but what of the soul-scars?

I am more and more impressed that the great thing which Jesus desired was brotherliness—and how the theologians have missed that point, how the heresy-hunters have missed it! How small this war is making decisive doctrines appear! If you have gone to church, and while you are sitting in your pew or even partaking of the communion you suddenly remember that your brother has something against you, what are you to do? Usually we read it the other way. We say, "Let him come to me and fall down and beg my pardon." But no, if you remember that your brother has something against you—go and make it right—there must be no unbrotherliness. The thing which he thinks he has against you may be purely imaginary—usually is almost groundless—therefore, it will be all the easier to make and keep him your friend. Or, on the other hand, he may have something valid against you. Then you must make that thing absolutely right as nearly as you possibly can. If my brother has anything against me, in the interest of brotherliness I must do my utmost to make that thing right. How quickly that would put an end to all envy, jealousy, strife, and the smartings caused by silly pride.

This is the day when the Sunday school must teach brotherliness. After the Hun has been given a dose of his own medicine and beaten into decency, after his false theory of frightfulness shall have been exploded, after his selfish and egotistic "might-makes-right" idea shall have been knocked out completely, after his bullying, swashbuckling, sword-rattling, goose-stepping insolence shall have been crushed, after the bad boy of the world shall have been trounced and put to bed—then the big idea in the world that shall grow by leaps and bounds will be brotherliness. Germany must suffer terribly for her awful sins. There can be no justice without that. Germany must prove to the world that she values honor and justice and mercy—I do not see how we can live with her or deal with her until that is done—but some day we look for world brotherhood based upon world justice and mercy. Thank God that America is a brotherly nation and each of us individually possesses an unhindered opportunity to live as brothers, magnanimously forgiving as Joseph did. But remember that in a just world there must be a just basis for forgiveness. It is something more than a soft sentiment.

\*Lesson for December 15. Scripture, Gen. 45:1-5.



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# News of the Churches

## Gala Event at First Church, Springfield, Ill.

On the evening of November 20, the members of First church, Springfield, Ill., came together in a "jollification banquet" at the church to celebrate the victory of the Allied and American arms and also to rejoice over the liquidation of the church debt, the realization of a dream of several years, dating from the time of the erection of the new church edifice. A varied program was carried out, with much music of rare quality. B. R. Hieronymous, a pioneer of the Christian church in Springfield, gave the history of the church from its founding. Congressman B. F. Caldwell spoke on "The Church in the Capital City," and W. F. Rothenburger, present pastor of the church, gave a brief "Forward Look." There were other interesting features too many to mention. The church building was erected six years ago under the pastorate of Frederick W. Burnham at a total cost of \$175,000 and is without doubt one of the finest types of architecture among the churches of the Disciples in the United States. The building is modeled after the Melrose Abbey in Scotland and the main auditorium has a seating capacity of 1,300. During the summer a set of tubular chimes was installed in the church through an appropriation set aside for that purpose by Mrs. Mary Freeman, a lifelong member of the congregation. At present the membership of the church exceeds 700 and new members are continually being added. Among the pastors who have occupied the pulpit of First church are: F. W. Allen, writer and lecturer; F. W. Burnham, president of the American Missionary society, under whose pastorate the present edifice was erected; C. C. Morrison, editor of The Christian Century; Dr. H. T. Morrison, practicing physician of Springfield; J. E. Lynn, Colorado; A. P. Cobb, Decatur; E. V. Zollars, late president of Hiram college; E. T. Everest, later professor in Drake university; E. T. Williams, who went from the pastorate to China, and A. J. Kane, father of the late Judge C. P. Kane. The present pastor, William F. Rothenburger, came to Springfield last Easter.

## Death of John I. Roberts in Lucknow, India

Dr. E. S. Ames, of Hyde Park church, Chicago, reports the death on November 6 in Lucknow, India, of John I. Roberts, son of George E. Roberts, pastor at Trenton, Mo., and a Drake graduate and post-graduate student of the University of Chicago until several months ago, when he heard the call of the Y. M. C. A. and

enlisted for overseas service. First he spent six months in England, then about the same time in Delhi; he had been in Lucknow since last spring. He was engaged to be married soon to Miss Freda Opal Daniel, a member of his class at Drake and now a student in the University of Chicago. Death came to Mr. Roberts after an attack of influenza; he was at the time of his decease in charge of the "Y" work among the British troops stationed at Lucknow. Plans had been made for him to become secretary to Mr. Sherwood Eddy in the far East. Dr. Ames writes in tribute to the deceased as follows: "Mr. Roberts was one of the coming generation of young men fired with the great vision of vast possibilities of service for humanity. He would have made a very notable contribution to their fulfillment. He had the mind and the will and the burning idealism to do it. He had already proved his qualities of leadership at Drake, where he graduated in 1916. Talk with any of his fellow students of his qualifications and you will hear words of unusual praise. In the autumn of 1916 he came with a number of graduates of Drake to the University of Chicago, where his qualities were at once recognized. He was one of the first to respond to the call of the Y. M. C. A. for service abroad. We shall long remember in the Hyde Park church the simple, earnest manner in which he spoke one Sunday morning of his future work with the armies of the Allies. It is hard indeed to believe that he will not return to us and go on with the plans upon which so many were already building rare hopes. The sympathy of all his friends will go out to his family and to Miss Daniel." On November 24 the whole city of Trenton, Mo., met together in the Christian church to express appreciation for the character and ability of the deceased and to show the deep sympathy of the community.

## E. B. Barnes Goes to Franklin Circle, Cleveland

Ellis B. Barnes, who has been serving First church, Paducah, Ky., as pastor, has accepted a call to Franklin church, Cleveland, O., to which W. F. Rothenburger ministered before going to First, Springfield, Ill.

—James H. McCallum, son of J. S. McCallum, for many years minister at Eugene, Ore., has received a commission as chaplain in the National Army. D. E. Norcross, for many years a Disciple minister in Washington and Oregon, has sailed for France to do army "Y" work.

—The Northwest Preachers' Parlia-

ment will hold its next annual session at Yakima, Wash., the date being January 20-23. S. G. Buckner ministers at North Yakima. B. A. Abbott, of St. Louis, will be the chief speaker. Ministers' railroad fares will be pooled. R. F. Thrapp, of Seattle, is chairman of the program committee.

## MEMORIAL CHICAGO

**UNITED SERVICE**  
Memorial (Baptists and Disciples)  
First Baptist  
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—F. T. Porter has recently returned from Y. M. C. A. service overseas, and has taken up his duties as president of the Oregon missionary work, to which position he has been re-elected.

—O. V. Wilkinson is the new leader at Marysville, Cal.

—A church has been organized at Gooding, Ida., by Evangelist C. L. Organ, with about a hundred members to date.

—A Men and Millions conference is scheduled for this week—December 3—at Portland, Ore. It was expected that most of the ministers of the state would be present.

—George L. Snively, assisted George A. Jones in the dedication of the new \$40,000 building at Whiting, Ind., on November 24. There was assembled in cash and pledges about \$33,500, without pledges from any classes or societies. Mr. Snively reports that the church will be well equipped with modern appliances, so as to make it a real center of community life. Much credit is given Mr. Jones, as a leader of fine ability, for the new house and the fine progress of the work.

—The poem by Earl V. Eastwood, entitled "Peace," which was printed in the last issue of the "Century," is by a Transylvania College student, who for a time served the church at Bonner Springs, Kan., as minister. Mr. Eastwood's work is receiving wide commendation.

—Dr. Royal J. Dye recently talked to the young men's class at First church school, Lincoln, Neb., on his experiences in Africa, and E. T. Cornelius told the primary and junior departments of his experiences in Mexico.

## NEW YORK

**CENTRAL CHURCH**  
142 West 31st Street  
Finis S. Idleman, Minister

—The church at Ada, O., led by Mart Gary Smith, raised more than \$1,500 the past summer for local expenses, besides the regular budget—for the most part for repairs and improvements. Every department of the work is reported by Mr. Smith as prospering, now that the "flu" ban is lifted. The every



## CHRISTMAS IS COMING

Will our aged Ministers and Missionaries know it? Will the widows and orphans of those who have been freed from earthly anxieties find it joyous? There is still time to get free supplies for the "Message of Victorious Peace", the new and beautiful "White Gifts for the King" service. There is still time to tell the stories of our heroic fathers and mothers in the faith and give young and old a chance to honor them with their gifts.

**Board of Ministerial Relief,**

**627 Lemcke Building, Indianapolis, Ind.**

member canvass was put on with great success this year, for the second time during the present pastorate. The Duplex Envelope system is successfully used. There is a live Endeavor society in this church, with fifty boys of the Student Army Training Corps as members. The society recently gave a war pageant.

## BUFFALO

**RICHMOND AVENUE  
CHURCH OF CHRIST**  
Cor. Richmond and Bryant Streets  
ERNEST HUNTER WRAY, Minister

—On November 19 the Men and Millions team again visited Nebraska, addressing a gathering of about two hundred representatives of the state's churches at First church, Lincoln. A. E. Cory was the leader of the team, the other members being Dr. Dye, Dr. and Mrs. Macklin, Secretary Booth, Mrs. Anna Atwater, Carl Van Winkle, Mr. Cunningham, missionary in India, and E. T. Cornelius, the new missionary to Mexico. Pastor H. H. Harmon, of First church, gave an address on "The Church in the New World Order." His address was an interpretation of his recent experiences in war service overseas. The state apportionment of \$56,632.26 was accepted by the churches' representatives. Between December 8 and January 12 an every member canvass will be made of the churches of the state, with view to over-subscribing this amount.

—A conference in the interest of the world-wide every member canvass is being held in Spokane, Wash., this week, Dec. 5, 6. This conference includes representatives from the churches in Eastern Washington, Northern Idaho and Montana. The national leaders are present for the meetings.

—Last Sunday was set for the dedication of the fine new building of First church, St. Joseph, Mo., to which work C. M. Chilton has ministered for more than twenty years. The two chief speakers of the day were Burris A. Jenkins, of Linwood Boulevard church, Kansas City, Mo., and E. E. Violette, acting pastor of Independence Boulevard church, Kansas City. The new church building has been occupied in part by the congregation, but the work of installing the great pipe organ has just been completed. First church, St. Joseph, was almost contemporaneous with the founding of the city itself. The first meeting held by the Disciples in the city was in 1845, in a school house. A small frame building was erected for the little congregation about six years later. Further report of the dedication services will be given to "Century" readers in a later issue.

—M. M. Davis, pioneer Disciple of Texas, preached the Thanksgiving sermon before the union meeting of the Disciple churches of Dallas, held at East Dallas church.

—Maxwell Hall, of Broad Street church, Columbus, O., and H. E. Stansifer, of the Fleningsburg, Ky., church, recently paid visits to Transylvania College, where they were both students in earlier days.

—R. E. Henry, of First church, Decatur, Ill., has been appointed grand chaplain of the grand lodge of the Odd Fellows, of which organization he has been a member for thirteen years.

—Secretaries S. J. Cory and H. O. Pritchard held an all-day Men and Millions conference at Vine Street church, Nashville, Tenn., on November 21. Tennessee's apportionment for the world-wide canvass is \$20,000, and the conference promptly adopted it.

—On November 19 the main building of Milligan College, at Milligan College, Tenn., was destroyed by fire, the loss being only partially covered by insurance.

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President H. J. Derthick is already inaugurating a campaign to raise funds for a new building, it being his purpose to gather together as much as \$200,000 for this purpose.

—L. E. Groseclose is the new leader of the church at Polson, Mont.

—O. N. Roth has resigned at South Lawrence church, Wichita, Kan., to accept work with the Y. M. C. A.

—The report has come that W. H. McLain, of the Niles, O., church, is suffering from a nervous breakdown.

—Professor Arthur Braden, of the Bible work at the University of Kansas, is supplying the pulpit at Bonner Springs, Kan.

—Arthur Long, of the Coffeerville, Kan., church, is to take up "Y" work and his pulpit will be supplied by W. S. Hamilton, who recently resigned at Claremore, Okla.

—A new parsonage will be erected for Pastor A. F. Ritchey, at York, Neb.

—Donald C. McCallum, for six years a successful missionary and educator at Vigan station, Philippine Islands, and who has been for the past year in Y. M. C. A. war work, met with an automobile accident that almost proved fatal, in Houston, Texas, October 21. He sustained a fracture to the base of the skull and other head injuries. For days he was not expected to live. He is reported recovering and will be able to resume his work early in the new year.

—A happy surprise came to Austin Hunter, pastor at Jackson Boulevard church, Chicago, at the close of the service on last Sunday morning. The Farragut G. A. R. Post presented him with an honorary membership in the Grand Army of the Republic. Three years ago the Julius White Post gave him a like surprise.

Western, Rev. Austin Hunter.

Marquette Park—63rd, near Hamlin. Maywood—1313 S. Fifth St., Rev. John A. Lee.

Memorial—Oakwood Blvd., near Cottage Grove, Rev. Herbert L. Willett.

Metropolitan—Van Buren, near Levett, Rev. J. H. O. Smith.

Monroe Street—Monroe & Francisco, Rev. C. W. Longman.

Morgan Park—Homewood & Prospect, Rev. Ben C. Crow.

North Shore—Wilson & Clifton, Rev. C. C. Morrison.

Russian Church—652 West 14th St., Rev. C. Jaroshevich.

Sheffield Avenue—Sheffield & George, Rev. Will F. Shaw.

South Chicago—9138 Commercial Ave. Thirty-fifth St. (col.)—520 Thirty-fifth St., Rev. W. H. Simmons.

West Pullman—Wallace & 119th, Rev. R. S. Rains.

## Many Missionaries Needed

Calls are coming from all of the fields urging the Society to send, as soon as possible, special workers for various needs. In China, the Society needs at the present time, urgently, two medical families, two educational families, two evangelistic families, and two single women. In India a group of half a dozen single women, together with two evangelistic families, and one educational family are greatly desired. In Africa, there is a call for at least three evangelistic families, three nurses, three single women and two medical missionaries. If these people are not found soon for Africa it will be some time before the new stations can be opened. Tibet needs most desperately a medical family, in order that Dr. Shelton may return on his furlough when it is due. It will be impossible to leave the Tibetan mission without a doctor, as they are hundreds of miles from any help. Japan needs two evangelistic families and one educational family very greatly. In the Philippine Islands there is an emergency call for two educational families and one evangelistic family. These are needed just in order that the present work can be maintained.

The foreign work never before has faced such critical conditions with regard to candidates for the fields. The situation was difficult even before the war. Now practically every man who might be considered for missionary service is under the call of the government. This is as it should be, but it is bringing about a condition on the fields that should have most serious attention and earnest prayer.

The colleges have been revolutionized and are now practically government institutions so far as men students are concerned. All who are nearing their graduation are now soldiers in the army if they

are able-bodied men. Not only does this make it almost impossible to send out college men now, but it will be some years before additional workers can be trained. Even after the war is over, it will be necessary for considerable more training to be taken by all possible candidates before they can get to the fields. In the meantime, we must use every effort to find candidates for short terms of service on the fields, and the Society will possibly have to resort to sending out older men to fill the gaps in the ranks which result from deaths and failing health.

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